

The Spirit of Missions;

EDITED FOR

THE BOARD OF MISSIONS

Of the Protestant Episcopal Church of the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. V.

JUNE, 1840.

No. 6.

PROCEEDINGS.

DOMESTIC COMMITTEE.

April 20, 1840.—Stated Meeting.—The Rt. Rev. Bishop Onderdonk took the Chair.

The Secretary and General Agent reported his correspondence; and about fifty communications were submitted to the Committee.

On the report of the Committee on Northern Missions, the salary of the Rev. F. Freeman, as missionary at Bangor, Maine, was continued for a limited time.

On the report of the Committee on Southern Missions, a gratuity was appropriated to one of the missionaries in Mississippi.

May 4.—Stated Meeting.—The Rt. Rev. Dr. M'Vickar was called to the Chair.

The Secretary and General Agent reported his correspondence; and about thirty communications were submitted to the Committee.

On the report of the Committee on Southern Missions, the Rev. David Brown was appointed missionary at Jacksonville, Florida, and a salary appropriated to him for one year; the Rev. J. J. Scott was recognized as the missionary at Livingston and the Fork, Alabama; and a gratuity was appropriated to one of the missionaries in Mississippi.

The Secretary was instructed to prepare and submit to the Committee, at its first Stated Meeting in June, a draft of the Annual Report to the Board of Missions.

May 18.—Stated Meeting.—The Rev. Mr. Richmond was called to the Chair.

The Secretary and General Agent reported his correspondence.

On the report of the Committee on Indian Missions, the resignation of Mr. L. W. Davis, as one of the teachers of the Oneida children at Duck Creek, Wisconsin, was accepted.

On the report of the Committee on Northern Missions, the resignation of the station at Quincy, Ill., by the Rev. James Young was accepted; the Rev. J. A. Wilson was recognized

as a missionary in Michigan; and Ypsilanti, Michigan, adopted as a station.

It was determined to continue the present mode of paying the missionaries their salaries at their stations, and the instructions to them were amended accordingly; and a circular letter to them was also adopted, and directed to be forwarded.

Among the letters received, was one from the Rev. W. Sudards, containing the pledge of Grace Church, Philadelphia, to contribute five thousand dollars to the two Departments the present year.

FOREIGN COMMITTEE.

April 21, 1840.—Stated Meeting.—The Rt. Rev. Chairman present.

Resolved, That the Rt. Rev. A. V. Griswold, D. D., be requested, as Senior Bishop of the Church, to furnish the Rev. Dr. Robertson and the Rev. Mr. Southgate, missionaries to Constantinople, with such a letter of introduction as he may judge proper, addressed to the ecclesiastical authorities of those churches, where, as missionaries, they may be expected to labor; and that he accompany the same with suitable instructions.

Resolved, That the Rev. Mr. Southgate be instructed to proceed to Mardin in Mesopotamia, and there use his endeavors to establish a missionary station, addressed especially to the Jacobite or Syrian Christians residing in that vicinity; the time for proceeding to Mardin, in conformity to these instructions, to be left to the discretion of the Rev. Mr. Southgate, after he shall have reached Constantinople, and shall have consulted with the Rev. Dr. Robertson.

Resolved, That the Rev. Mr. Southgate's labors in Mesopotamia be considered as temporary, with the expectation that two missionaries, hereafter to be appointed, will be permanently stationed at Mardin.

The Senior Bishop of the Church was also invited, through the Rt. Rev. Chairman, to attend the missionary meeting preparatory to the departure of Mr. Southgate.

May 5.—Stated Meeting.—Rev. Dr. Cutler in the Chair. Appropriations were made for the African Mission, including the shipment of articles needed by the several stations, and the increase of the salary of Mr. and Mrs. Perkins from the 1st of November last; they having commenced house-keeping at Cape Palmas at that date.

Mr. Byron's return from this mission was reported. He had arrived at Salem on the 21st April, having retired from the mission, on account of ill health. The missionaries had united in bearing full testimony to Mr. Byron's christian deportment, and his zeal and promptness in the discharge of his duties during a residence of eighteen months at the mission.

The instructions of the Committee to the Rev. Mr. Southgate, about to depart for Constantinople and Mesopotamia, were passed.

The receipt of \$1000 on account of the appropriation of the American Tract Society was reported and a proper acknowledgment ordered.

CORRESPONDENCE.

DOMESTIC.

KENTUCKY.

FROM THE REV. M. F. MAURY, MISSIONARY AT DANVILLE.

Danville, March 23, 1840.

This report will contain very little information of an interesting character, and I fear will exhibit but a small measure of that spirit of activity and zeal which should mark the course of the western missionary. The winter, which is now gone, has been so intensely cold for this climate, and the roads have been so bad, that it was almost impossible to move at all. These circumstances has confined my ministrations almost entirely to Danville, where I have preached every Sunday except three, one of which, I spent in Lexington, officiating there on my return from the upper part of the state, whither I had been necessarily called on business.

I do not hesitate to say, however, that my time has, perhaps, been as usefully employed as it was when spending my Sunday afternoons in officiating for neighboring congregations. Our Sunday school has been quite large all the winter; numbering about fifty, and still continues to increase in the number of scholars and in interest. This has occupied every Sunday afternoon, and I sincerely hope that some good will be effected through it. We have increased our library considerably, which now numbers near three hundred volumes. I have already made an appointment to officiate in the country, and expect to continue to do so during the spring and summer months, and as long indeed as the weather remains good enough for a congregation to assemble. The state of this parish has undergone very little change. I have followed two to the grave since my last report, and united two in holy matrimony. May the Spirit of all grace yet rest more abundantly upon those committed to my charge, for without it we are as "dead men."

FROM THE REV. T. E. PAINE, MISSIONARY AT PRINCETON.

Princeton, March 28, 1840.

Owing to several circumstances, I have for the past quarter divided my entire time, between the village of Princeton and the college. These circumstances were a very severe winter, which made the roads almost impassable, and ill health, which rendered exposure imprudent; the houses where we held our services at Eddyville and Cadiz being exceedingly uncomfortable. But above all, a peculiar interest on religious subjects and in regard to the Church, seemed to make it necessary to devote all my time to Princeton. There appears to be every

thing to encourage me that we shall succeed beyond expectation. I have organized a parish under the name of St. John's, in which measure, many of our most respectable citizens take a warm interest. Nine vestrymen were appointed, men of influence and decision. In addition to the baptisms reported in my last, I have baptized three adults, and at my next appointment, expect to baptize three more. All these additions appear to be persons deeply serious, who promise to make devoted Christians and Churchmen. Two from the Presbyterians have also conformed to the church, making in this village a little band of eight communicants, where, previous to my coming, the Church had scarcely been heard of. If God prosper us, as appearances seem to promise, I trust the number will be doubled soon. The communicants formerly spoken of, were scattered in distant parts of my wide circuit, and but one of them is included above.

As an example of the influence that can be exerted through the college, one of the students, whom I baptized, was a member of an influential, but irreligious family. I have already baptized his mother and sister; and the father is a candidate, and with all the infant children, will be baptized on the next occasion—an entire household. Others of the connection will, it is believed, follow their good example. Even the censorious do not charge us here with admitting members into the Church on insufficient evidence of faith and repentance. My new vestry are talking of building a church, and I think it will be accomplished. The pressure of the times is against us, and may retard the object.

To-morrow I resume my appointments at Cadiz, and if it appear best, at Eddyville also, immediately. I regret my inability to visit them for the last quarter. My health has improved sufficiently to attempt it now.

April 6.—I have the pleasure of informing you that our prospects are still brightening, and the Church succeeding beyond my most sanguine expectations. Since my last letter I have heard of several individuals who will join us. I shall have twelve or fourteen confirmed on the Bishop's visitation in a few weeks, perhaps more. If you knew exactly the circumstances to discourage us in the outset, you would agree with me in calling this, encouraging success. Our additions are from the most respectable and influential part of the community. I think at least four of the students, pious and talented, will desire to enter the ministry. Congregations are crowded to overflowing. We shall set about building a church soon, if nothing happens to thwart us.

TENNESSEE.

FROM THE REV. EDWARD REED, MISSIONARY AT RANDOLPH.

Randolph, March 23, 1840.

Under an appointment from the Bishop I took charge of this parish on the first of December last, and, since that time, I have

regularly officiated as its minister. My call from the vestry requires me to preach every third Sunday at Ravenscroft chapel, but on account of the severity of the weather during the winter, (the chapel has no stoves,) I did not commence holding service there until February 23. I have therefore preached but twice. The service in the morning is for the whites, in the afternoon for the colored population. In Randolph, I have held services regularly on Sunday—morning and afternoon for the whites, at night for the colored. The white congregation has been increasing, until the church is usually filled; the attendance at night also is good.

Once in two weeks, (on Saturday,) I officiate at a private house, ten miles south of this, in a neighborhood where there are a few families attached to the Church.

We have a Sunday school consisting of forty white children, and seven teachers, and about a dozen blacks, some of whom are adults; I attend the school and instruct these. We have also a small Bible class, which meets on Wednesday. The number of families in the parish is eighteen; communicants twenty-one, of whom three are colored. I have baptized three children, (white.)

As Randolph has been so long under the patronage of the Committee, I suppose the character of the place and the prospects of the Church here are well known. I will only add that the present disposition seems altogether favorable—but the Committee are, without doubt, aware, that not much confidence can be placed in appearances, in the south-west. At present our house is full—but almost any accident may reduce the attendance to the few families, who are from education or principle, attached to the services of the Church.

FROM THE REV. P. W. ALSTON, MISSIONARY AT MEMPHIS.

Memphis, April 7, 1840.

Since the date of my last report, there has been no material change, in the condition and prospects of my charge. The ordinance of baptism has been administered to an adult on her sick bed; two funerals have been solemnized, and one marriage. At the approaching visitation of the Bishop, a class of four or five persons, and, as I trust, several others in addition, will be presented for the laying on of hands. The services are, as usual, well attended; the Sunday school seems to be in an improving condition, and the Bible class excites an interest which makes it a subject of hope in connexion with the spiritual welfare of the congregation.

A negotiation is in progress by which we hope to be relieved of some of the debt which overhangs the parish. And an arrangement has been effected by means of which the literature of the Church will hereafter be accessible to this and the other congregations of West Tennessee.

April 15.—Bishop Otey was with me on Sunday, the 12th, on

his way to Natchez, where he is to meet Bishop Polk on Friday. His appointment for this place is on Sunday the 3d proximo.

FROM THE REV. DANIEL STEPHENS, MISSIONARY AT BOLIVAR.

Bolivar, April 13, 1840.

During the last year I had twenty-one baptisms, several being adults, and nine confirmations, and several communicants added. This was thought, by the Bishop, to be quite encouraging for this place. Bishop Otey will visit us, on his way to the Convention at Lagrange, on the 6th of May, and I expect some confirmations and baptisms during his visit.

We have the prospect of getting a church edifice erected this summer. We have \$1200 subscribed. But our Male Academy has been burnt down, and the citizens are busily engaged in building a new one; which circumstance, I am apprehensive, may prolong the building of the church till another year. I need not intimate to you the pressure of the times; you are apprized of that from all quarters.

The last year was one of much domestic affliction to me; eight of my family were at the point of death! two died, and one, the Rev. A. Stephens, is still very ill, in the island of Cuba. But during my temporal afflictions, some spiritual blessings were showered down upon my barren vineyard, which made it blossom and produce some fruit, which I hope, by the blessing of God, will increase.

ARKANSAS.

FROM THE REV. WILLIAM MITCHELL, MISSIONARY AT PINE BLUFF.

Pine Bluff, March 13, 1840.

During the winter I have occupied a school room, but now a new church, 35 by 45, has been erected by a public subscription, with the understanding that it is to be free for us when not used by the Methodists; and they use it every other Sunday.

I have visited most of the families living within forty miles of this place, near the Arkansas River, both above and below. January 19, I preached forty-two miles below, and had an interview with four elderly persons of Eastern Virginia, who were formerly members of the Episcopal Church, but are now Methodists—and it is no uncommon thing in this new country to find stray sheep who have thus united with strange folds.

But I have around me a little flock who still cleave to the old fold, and give me some hope though Jacob be small, he will arise by the power of our Almighty Shepherd, and become a large and beautiful flock. To this great end we, the little band, send up our cries to God, that he will be with us, in this wide wilderness of the south-west. Last Sunday was a day of consolation to us; for the first time we assembled in the new church, and many full responses and full hearts were there.

I have great cause of thankfulness for the friendly reception

I have met with in my new station. My health is much improved, and I am able to meet all my appointments. There have been one marriage, one funeral, and three baptisms, children.

A lot of ground has been given for a church. Will not our friends of the East furnish this little flock of the far West with their aid in erecting a church, the first Episcopal church in this state?

When I consider that I am alone in this state, I should sink under the work allotted to me, but for the promise of the Saviour Jesus Christ to be with his ministers always. Herein is my hope and the ground of support.

MISSISSIPPI.

FROM THE REV. C. L. FORBES, MISSIONARY AT COLUMBUS.

Columbus, March 10, 1840.

Since my last report I have officiated regularly in this place as heretofore. Little alteration has taken place in my congregation except from the moving away of some families who were regular attendants. Bishop Polk was with us on the 3d Sunday after the Epiphany, preached with great acceptance several times, confirmed three persons, and administered the Lord's Supper. Baptism 1; confirmations 3; marriage 1.

It is the dreadful state of secular things which is now breaking up families that were considered as settled, and which induced me, in a former letter, to express the fear that our little flock, after all, would be wrecked in the general and sweeping gale of pecuniary difficulties that is now thickening and coming upon us. May God preserve and take care of us in the midst of all our distress, and not punish us according to our sins, but in wrath remember mercy. A year or two at most may entirely change the present dreadful aspect of things, but be this as it may, one thing is certain, that pen cannot describe and give you a true picture of the horror that prevails in the countenances of our citizens; and religion of course, to a greater or less extent, must suffer. Religion will suffer when forced to be depreciated in the estimation of men who are irreligiously absorbed in worldly matters, and who have neither the disposition nor the means to contribute to its support; and the cause of the Church, under such a state of things, is jeopardized by the breaking up and moving away of families and the general unsettled condition of the whole community. It is impossible for one to form a correct opinion of the true situation of things in many of these new south-western towns, unless he can be in one of them and observe for himself. To-day they put forth the leaves of hope, to-morrow they are nipped by the frost; and the third day, as a general rule, they fall to the ground and are gone. What is in reserve for us, time alone can develope. I have consulted Bishop Polk about leaving this station, owing to the great difficulty of obtaining a support, and he gave it as his opinion, that I ought to stay, if I could get food to eat and clothes to wear, as

the Lord had blessed my labors. For my part, I scarcely know what to do, or in what line duty certainly lies; and therefore am waiting patiently, and looking about for something to occur that will render the path of duty plain before me, in which I hope and pray God to give me grace to walk with firmness and decision, and with a true and honest heart.

FROM THE REV. G. R. PINCHING, MISSIONARY AT PRESTON.

Preston, March 28, 1840.

Finding that our services have not been well attended for some time past, by the different sects which compose this village, the novelty which at first attracted them having worn away; and being solicited by my Episcopal hearers, all of whom now, live in the adjoining country, to officiate at places more central for them, I have since the second Sunday in the present month made an alteration in my appointments. For the future, by God's permission, I shall hold divine service on alternate Sundays at Charlestown, the county seat of Tallahatchie county, at the school house as usual, and at Tuscahoma. Charlestown is quite a new place, and as far as I can learn, the sound of the Gospel is never heard in its streets. Several Episcopalians have lately settled there, at whose request I am to officiate. It lies about four miles from the school house where I have been holding service.

Since my last report up to the Sunday above mentioned, I have officiated alternately at Tuscahoma, Preston, and the school house, with a few exceptions, when the inclemency of the weather, the impossibility of crossing the creeks which abound in this country, together with the uncomfortable accommodations, prevented the people coming together. When the weather was favorable, the attendance (except at this place) was quite encouraging, and when the much-desired supply of Prayer Books arrives, I hope to have the pleasure of reporting an increasing interest in our services. At present the responses are confined to the Episcopalians, who alone have books, and use them with very good effect, and frequently the inquiry is made by others, "when do you expect a supply of books." I sent to Memphis in the hope of obtaining some there, partially to supply the demand, but I could procure only two, for which I paid \$1.50. I have married one couple during the present quarter.

I received a letter a short time since from several gentlemen in Ponola, the county seat of Ponola county, representing the growing importance of the place, and urging me to make efforts to establish a congregation there, at an early period; here also the field is unoccupied. It is my intention to visit the place the early part of next month, and if possible have a place procured for erecting a church at a future day. In my next report, if I am spared, I will acquaint the Committee with the prospects in that quarter. May the Lord Jesus Christ bless my humble efforts in this moral as well as natural wilderness, and may he

speedily send forth more laborers into this field, where tares are far, far more numerous than wheat.

FROM THE REV. C. A. FOSTER, MISSIONARY AT HOLLY SPRINGS.

Holly Springs, April 2, 1840.

I have during the last quarter regularly officiated at this place and in the vicinity of Salem on every alternate Sunday. Holly Springs—Families 15, Communicants 11. Salem—Families 5, Communicants 8, removed 1, present number 7, marriage 1. In Holly Springs I have a church erected which will be ready for use about the first of June next. The work is progressing fast. To enable me to meet some extra expenses, the ladies of this parish have raised \$100. They are busily engaged in farther efforts for the benefit of the Church.

ALABAMA.

FROM THE REV. J. E. SAWYER, MISSIONARY AT GREENSBORO'.

Greensboro', April 8, 1840.

I am happy in being able to report that our Church is steadily commending her piety and sound doctrine to this community. Our subscription list amounts to somewhat more than three thousand dollars, in addition to eight hundred dollars, the property of the "Ladies' Working Society for Church Purposes," which will be applied as soon as may be to the erection of a church building. This is no inconsiderable testimony at the present crisis of general embarrassment. We have lately had a visitation from the Rt. Rev. Bishop Polk, whose zeal and labors imparted new energy to the cause of Christ and his Church. Upon this occasion, there were four adult baptisms. Ten persons were confirmed, and nine added to the communion. I have since my last report baptized, infants 2—buried 1. Have visited the church at Livingston, officiated there three times—baptized 4 children—and found a general and earnest desire to be supplied with ministerial services. They number thirty-two communicants, and are making a strenuous effort to obtain a pastor.

I have not yet received the books I desired for distribution. I am informed they were shipped some time since. I presume I shall find them at Mobile, where I expect to be the latter part of this month, at the Annual Convention of the Diocese.

FROM THE REV. J. J. SCOTT, MISSIONARY AT LIVINGSTON.

Savannah, Ga., February 3, 1840.

I remained in Alexandria, that I might have an opportunity of seeing and conversing with Bishop Polk. My friend, the Rev. Mr. Sawyer, writes me from Greensboro', that at Livingston there is an organized church having the name of St. James, and that the vestry are anxious to procure the services of a clergyman. They have invited him to visit them, and asked his interest and assistance in the matter. I shall leave here

about the last of the coming week for Greensboro', and from thence to Livingston, where in all probability I shall locate either as a missionary or a settled minister.

I have been detained on my journey much longer than was agreeable to my feelings—on account of the severe pressure of the times, and some business highly important to myself, and which I could not, in justice to others, leave unattended to until a later period.

Greensboro', April 15, 1840.

I embrace the earliest and most convenient opportunity of writing you what has occurred since I left Savannah. If it were necessary to account for my long silence, I might mention several reasons which I have no doubt would be deemed sufficient to justify me. Either of the two following would suffice: the one, severe and continued indisposition, which rendered it necessary that I should avail myself of the grateful attentions of the Rev. Mr. Bragg and kind individuals of his parish, for a period little short of a week; and the other, the circumstance of my having met Bishop Polk at Montgomery. The Bishop took me with him to Wetumpka, and I accompanied him to Livingston—stopping at the intermediate places—and read the service for him several times. I have preached eight times altogether in this diocese. I have preached twice at Livingston, and baptized four children. I preached once at the Fork. It is thought expedient that Livingston and the Fork should be united under one missionary for the present, but how long this arrangement may be deemed advisable will require longer time to determine. The people at Livingston expressed their desire to have me settle among them by a formal invitation, which the Rev. Mr. Sawyer handed me previous to my visit to that place; and on my visit to the Fork, in company with Bishop Polk, a strong desire was expressed, that they might enjoy the services of the Church by a union with Livingston or some other point. It seems, therefore, to be the leading of Providence that I should occupy this ground instead of Huntsville. It may be well to remark that I have not visited Huntsville, and so far have no personal knowledge of its wants, but hope some one may be found to occupy, to say the least, a place of great importance in this state.

FOREIGN.

W. AFRICA.

FROM THE REV. JOHN PAYNE.

Removal to Cavally—Reception—Examination of Mission Schools—Christmas, &c.

Cavally, Oct. 5 to Dec. 25, 1839.

As the health of Mr. and Mrs. Perkins improved after passing through the fever, and Dr. Savage was relieved from the cares and anxieties consequent on his arrival, it became evident, that

laborers might be spared for a new station, as one ordained missionary seemed competent to discharge the ministerial duties of the primary station; and of the small native town under my care, as well as to superintend the school, at least until the arrival of another missionary almost daily expected.

In the mean time a school had been opened at this place, 14 miles to the leeward of C. Palmas, under the charge of Mr. Byron. The importance of this position, however, both on account of its constant intercourse with the interior, as well as its population (from 3000 to 4000) early suggested to us the importance of its having, as soon as possible, the services of an ordained missionary. I accordingly left this place Oct. 2d, being the day after the quarterly examination of the school. The examination, on this occasion, which was public, was very gratifying to all present, but peculiarly so to me about to leave the interesting objects of my charge. It gave evidence of such attainments in knowledge and piety as will cheer me in my missionary course, though God should permit me to see no other fruit of my labors. In leaving the scene of my labors and sufferings for more than two years past, and the increasingly interesting circle of dear christian friends, to associate with those in whom almost every interesting feature of our nature is lost, I need not tell you how strong was the conflict between feeling and duty. I know and am persuaded, however, that so long as I continue in the path of duty, I shall receive manifold more than all I can be called upon to sacrifice.

Nov. 18.—Mrs. Payne, who remained when I came down until Mrs. Perkins should be well enough to take her place, arrived in good health on the 5th instant. My time at Cavally has thus passed very pleasantly, taking all things into consideration. In a week after I came up, I obtained as many scholars as I wished, (12,) all of whom remain until now and appear quite satisfied. The people are quite kind, and, in evidence of their pleasure at my coming amongst them, dashed, a few weeks ago, a bullock. I am now, indeed, in a most delightful field of labor. Under the jurisdiction of the king of this place are seven towns, five of which are not more than ten minutes walk from me; and the other two on the Cavally River, about three miles distant. In the five near to me, I now preach every week; and shall do so in the other two as soon as I have time. To King Baphro's town, at the mouth of the River, I shall also pay occasional visits, as it is not above four miles distant. Thus, I have enough work to employ my whole time and powers as a minister of the Gospel. Oh! may I have grace to enable me to do it faithfully and successfully!

I now feel more than ever the necessity of my speaking the native language, as there must always be uncertainty, or at least imperfection in conveying the truth, as long as I have to do so through an interpreter. My present situation, however, I am glad to say, affords me much greater facilities for acquiring the

language than I have heretofore enjoyed, and I feel quite sanguine in the hope expressed to you in my last letter: that in twelve months from that date I shall be able to speak it tolerably well.

Two months' residence has enabled me to acquire a somewhat more perfect knowledge of the people of this place, and the facilities presented by them for moral and physical improvement. In their intercourse with us they continue uniformly kind. The King appears to feel it incumbent on him to pay us a daily visit and to interest himself in every thing, from the management of the school to the feeding our fowls. Most of the head men are forward in like friendly offices; and the people in general give evidence of the same good feeling in frequent "dashes" of beef, deer, fish, &c. &c.

I had received the impression, before coming here, that there was rather an indisposition on the part of the people to have a school. Nothing however has been seen to confirm this impression; but, on the contrary, much to remove it. I have had brought to me, with little effort on my part, 15 scholars,—all that I wish at present, and I doubt not that I can increase the number whenever I wish to do so. Being a great trading people, they are quite desirous of a trade-man, who might buy their rice, &c., and save them the trouble of taking it to Cape Palmas; but so general has been their intercourse with foreigners, that most of them appreciate both education and the arts of civilized life. Of their high estimate of the latter I had a gratifying proof, yesterday morning, in a petition from the King (who speaks English and has been a great deal at Sierra-Leone) and some of the head men, that I would endeavor to procure for them a blacksmith's bellows. Their substitute for this is exceedingly rude; and it occurred to me that, as there was some ingenious and enterprising blacksmiths here, our cause would be greatly advanced by a compliance with their wishes. The blacksmith's is a very respectable trade and much skill is manifested by them. Going into Krah Seah's, a blacksmith's, a few days ago, I was astonished to find all manner of tools and two gun stocks which he had made entirely and put on.

Dec. 15.—The prospects of the school still continue promising. I have lately increased it from 15 to 20, and am now bending all my energies to prepare the boys as well as possible for the public examination, appointed by our Board, to be held on the day before Christmas. On that day I trust to have the privilege of again uniting with all my brethren in partaking of the memorials of our Saviour's love around his common table.

Mt. Vaughan, Dec. 23d.—This morning after early breakfast, I set off from Cavally with Mrs. Payne, 20 native boys, one girl and one colonist youth designed to assist me in teaching, making our party 24. To give my boys a more respectable appearance, I had provided each one with a cap made of the leaves of the fan-leaf palm, in imitation of glazed American caps. These, with

their clean romal handkerchief cloths, gave them a very neat and tidy appearance. At Graway we were joined by Mr. Appleby and his boys, increasing our company to 35. This number being too great to be carried in our boat on the lake, about half walked on the beach between the lake and the ocean, until opposite the Mission landing, to which they were carried over by our boat. We now commenced our line of March to the Mission in Indian file, the narrowness of the path preventing a more civilized kind of procession. A walk of one and a half miles brought us to the top of the hill opposite. Here a scene was presented which I had almost said repaid me for all my labors and sufferings in Africa. To have a correct idea of it you will have to recall to mind, that the mission grounds embrace two hills opposite to each other, of about equal height with a valley or rather plain between, along which runs the principal road in the colony, called Maryland avenue. Through the middle of the ground on the hill opposite to Mount Vaughan, we have lately cleared a road at right-angles with Maryland avenue, having on the north side of it, at the foot of the hill, a neat school-house used as a temporary chapel.

When we arrived on the top of this hill, in full view of the mission, we discovered our friends and all the children of the schools, in the piazzas and yard, waiting to receive us. A fine bell immediately commenced ringing; and the children and teachers, forming a company exceeding ours, walked down the hill while we descended the opposite one. We met in the avenue, and, in the sincerity of our hearts, exchanged our welcome, overflowing, thankful greetings. I need not tell you, dear sir, that this was a happy, joyous, thankful moment to those of us who had borne the burden and heat of the day. And as I looked upon the cordial greetings of these sixty children of different, and jealous, and savage towns, my thoughts were carried forward to the time when, by this beautiful feature in our system, the children of the Grebo and the Babo, the Shambo and the Peribo, would be brought to mingle together, and in the brotherly feelings which our blessed religion inspires, forget and abandon for ever the feuds and animosities of their heathen fathers! *December 24.*—To-day, according to appointment in the temporary chapel before mentioned, an examination of all the scholars belonging to the mission was held. I will not forestall the full account of the exercises of this day and of the state of the different schools, which you will shortly receive, by entering into particulars at this time. It will be sufficient to say that the examination was most gratifying; and both the number present and their advancement afforded the most abundant encouragement, to all interested, to thank God and take courage. *Christmas Day.*—We were privileged to meet to-day for public worship with all the brethren of the Mission, with one exception in good health—some of our friends from Fair Hope and many of the colonists. It was delightful, after little more than two years of regular missionary

effort, thus to see so many laborers spared and in good health ; and about 80, including scholars and domestics, under our instruction. I could not but recognize in the scene before us an earnest of the fulfilment of the blessed promise, that all the heathen should be given to that Saviour whose birth we were assembled to commemorate. The Lord hasten it in his time !

MISCELLANEOUS.

PUBLIC FAREWELL MEETING.

INSTRUCTIONS OF THE FOREIGN COMMITTEE TO THE REV. H. SOUTHGATE.

REV. AND DEAR BROTHER—You have been appointed on behalf of the Board of Missions of the Protestant Episcopal Church in the United States of America, as an associate missionary with the Rev. Dr. Robertson, now resident at Constantinople. The Mission thus commenced, is designed to promote the increase of pure and undefiled religion in the communities of Oriental Christians ; and more directly that within the pale of the Greek Church in Turkey.

It cannot be denied that these communities stand in need of Christian sympathy and aid ; that, while the forms of Christianity are retained, spiritual life is, to a lamentable degree, wanting. The Scriptures and their Liturgies are in languages unknown to the people—they possess but very partially the blessings of Christian education ; and, as a part of the Church of Christ, their influence in extending the bounds of His kingdom, once so remarkable, is now nowhere felt. By presenting Christianity deprived of its simplicity and power, they are an obstacle to the progress of the Gospel among Mohammedans, Jews and Pagans. Yet, as members of the Church Catholic, they have stood firm in their outward forms against the most adverse influences of centuries ; and now, in the spiritual conflict before them, they invite the assistance of other members of the same great body. It is evident that a crisis is at hand. Amidst the civil changes in the political fabric of which they form a part, in the more frequent intercourse with foreigners, and especially with members of Western Protestant Churches, there is awakening a spirit of religious inquiry, the progress of which, its dangers and happy results, are subjects of equal interest and anxiety to the enlightened Christian.

1. *It will be a primary object of your Mission to make careful inquiry into the spiritual condition of the Greek Church in Turkey—to communicate freely with clergy and people—to ascertain their disposition toward the advancement of Christian education and spiritual religion, and their willingness to receive Christian aid in whatever may tend to promote such desirable results. In turn, you will inform them of the character and object of your mission, and the nature, principles and spirit of the Church which you represent. In all this, your residence of*

more than a year at Constantinople, your extended tour beyond, and the experience of your associate, the oldest missionary of our Church abroad, will afford great facilities.

2. *You will seek by your intercourse and example, to promote the growth of personal piety* in those among whom you will mingle, as that which, by the power of the Holy Ghost, shall leaven the whole. All that you do will tend to this holy result; and in faithfulness you will commit your way to the Lord, knowing that the Christian's power is a divine instrument for good.

3. *You will keep steadily in view the unity of the Church.* While your own obligations will lead you to avoid compromising the principles of Protestant faith and practice, you will find every motive leading you, in recognizing the apostolical character of these Christian Churches, to aid in averting the evils of schism. In all that pertains to the ministerial function, you have carefully considered the rights of those who bear spiritual rule. You will avoid all that shall interfere with these rights, and, in laboring to promote piety, the Committee are assured that you will endeavor, on every proper occasion, to promote also the Christian integrity of those Churches, within whose pale you may reside. The dangers which threaten this integrity from without, and from the unguarded zeal of religious inquiry within, you have carefully observed and weighed; and, by the blessing of God, you may be an instrument in averting them.

4. *You will also keep in view the ultimate co-operation of those churches,* when imbued with the Spirit of Christ, in the spread of His Gospel. In drawing attention to the word of God and the public standards of faith, as the rule of Christian conduct, you will be led back to the *primitive* example of those very churches, once so full of the Spirit of our Redeemer. You have dwelt much on the power of these Churches, when again imbued with the same Spirit and holding forth the word of life, by a holy conversation, in fulfilling the gracious designs of the Saviour. The very position of those Christians—their character as natives of the East—their example when exerted in the power of the Gospel, on opposing forms of error, mark them as objects of peculiar interest. A lively faith, then, will suggest that you may do much, in preparing a powerful instrument, hereafter, to bear upon the world. In pointing them to this, you show them alike the spirit of primitive Christianity and the professed object of your own Church.

5. It is the wish of the Committee, that after prosecuting for a time your labors of investigation at Constantinople and shaping, in some measure, the plan of your joint operations for the future, you should hold yourself in readiness to proceed to Mar-din in Mesopotamia. In this scene of your late observations, during your return from Persia, your object will be to confer with the Patriarch and Bishops of the Jacobite or Syrian Christians, and to assure them of the desire of your Church to comply with their request that a mission should be established

among them. Here, it is believed, in this ancient Church, you will meet with the kindest reception; that interesting body of Christians, as you have already ascertained, being disposed to offer every facility for missionary efforts. There are no misapprehensions to remove nor prejudices to root out. The local advantages of Mardin and the recent establishment there of the Patriarchal residence, give assurance of its favorable position; and the cordial invitation extended to you personally by the Patriarch, connected with his express desire to maintain a friendly intercourse with the authorities of your Church, will enable you to commence at once a mission there. The chief interest in this mission will arise, not from the numbers composing the Jacobite Church, but from its comparative purity, its position in the East, and its avowed readiness to receive your labors.

The Committee are desirous of occupying permanently, a station of so much promised usefulness as that of Mardin. It is hoped that two missionaries may be found who shall go forth to relieve you of your labors there, and enable you to return to your duties at Constantinople.

In pursuing the general objects of your mission, the Committee are assured that you will patiently seek every proper mode of gaining the confidence and securing the countenance of the ecclesiastical authorities. Your own principles as a Churchman, the constant example of the missionaries of our Church, the instructions uniformly given to them, and those which you will receive from its Senior Bishop, recognize the Churches to which you go, as part of the Church Catholic. But in the *mode* of removing unfounded prejudices, in developing to those authorities the Christian, nay, fraternal character of your mission, and, in pursuing the plans of labor most likely, by the divine blessing, to promote the objects in view, you will exercise your judgment; reporting fully your doings and your plans of operation for the information of the Board of Missions and the Church at large. You have the encouragement of knowing that, in another branch, the revival of a more spiritual religion has already commenced; and that several of the Bishops of the Eastern churches, including that to which your mission is chiefly addressed, are favorable to that species of effort on which, as an Episcopal Missionary, you will enter with peculiar advantage.

You go,—not to subvert, not to sow seed from which may spring the evils of division. You go,—not to interfere, either directly or indirectly, with civil or ecclesiastical relations; but to offer the hand of Christian aid—to labor in the spirit of meekness and fidelity—to restore that spiritual life which once marked the churches of those regions. You go,—not to exercise the functions of the ministry among the Christians of other Churches, unless desired by those who bear spiritual rule in those Churches. But you go, to labor for Christ, in the spirit of Christ, as the way shall open before you. You go, in the character of an Episco-

pal Missionary, to confer with the Bishops and clergy of an important part of the Christian Church. You meet them on Catholic ground, appealing to standards common to them and to us as final authority. The Committee would fain believe that, in that character, your labors will be received and countenanced; and the benevolent designs of the Church which sends you forth, no less appreciated.

The Committee have every reason to regard with approval towards yourself and thankfulness towards God the results of your recent tour in the East, the narrative of which is now before the public. Independent of other important results, two missions, (at Constantinople and at Mardin,) are now growing up before the Church; and the experience and preparation you have already attained in the work, would, in their view, amply compensate for the time, toil and means already expended. They regard this preparation as a providential assurance of your future success.

A work which has in view the revival of gospel piety and the unity of the body of Christ, must, eventually, secure to you the general and cordial sympathy of those who love Christ and his Church,—who love the souls for whom He shed His precious blood; and who pray that his kingdom may come. May it secure to you also their continued prayers and liberal support; and, above all, that divine blessing and spiritual guidance, without which your labor will be in vain.

Your mission does not partake of that interest which attends the first promulgation of the gospel in a heathen land. Free indeed from many of the difficulties attendant upon such a work, it has, you are well aware, difficulties peculiarly its own. It must be a work of patient faith—a work involving much of Christian delicacy—much of Christian prudence and wisdom, and will require the steady power of holy example. To deny, however, your right to proceed, would be to deny the right of the Christian to seek in any case the restoration of his brother. It would be, coldly to disregard the spiritual necessities of the Eastern Christian—necessities urging their claim with tenfold power upon the Episcopal Church of this country, because that Christian *is* our brother.

Believe assuredly, Rev. and dear Brother, that the more your work unfolds, the more will it be appreciated through our communion. In seeking to know and to do the Lord's will, it is the prayer of the Committee, and, as they believe, of the Church, that the blessing and presence of its great Head may ever attend you and your associates in your distant field of Christian labor.

By order and in behalf of the Foreign Committee of the Board of Missions of the Protestant Episcopal Church in the United States of America.

JOHN A. VAUGHAN,
Secretary and General Agent.

ADDRESS OF THE REV. W. R. WHITTINGHAM, D. D.

The object, Mr. Chairman, that has called us together on this occasion, is one that will, I trust, constitute an era in our Church. It is the legitimate consequent of the blessed movement, by which our assembled fathers and representatives proclaimed their recognition of the true character and work of the Church of Christ on earth—as *one never-ceasing* MISSION—a work of self-extension, without end or limit, till the number of God's elect be fulfilled, and the kingdoms of this world be swallowed up in the Kingdom of our Lord and of his Christ. God be praised! it was our inestimable privilege to be first in this, among the Protestant Churches. And now we are first, too, in this kindred movement of Catholic love. This is no *mission* in the sense of conquest of new ground for our Master's family. It is no onset upon sin and Satan, to win new trophies for the cross from Moslem superstition, heathen idolatry, or worse than heathen unbelief. But it *is* a mission in another, lower, but not less lovely acceptation. It is a mission of fraternal love and zeal, undertaken in the same spirit, for the same ends, but for their accomplishment in a different way. It is to save, not win; to deliver and repair, not to add; a war of defence against the encroachments of the enemy on our Master's territory. We have heard the voice of brethren, sinking under oppression, and we go to the rescue, for their Lord's sake and ours, to strengthen the things which remain, which are ready to die—to lift up the hands which hang down and the feeble knees. Affection, not ambition, is our prompter; in the spirit and the letter, we fulfil the holy precept to “seek others' good and not our own,” when we engage in an undertaking that is to bring no accession to our own numbers, no enlargement of our own borders, no visible advantage to our own interests as a human institution and association.

In this, sir, I rejoice; and I do so, because it *realizes* the article of our creed in which we profess to believe in “one Catholic and Apostolic Church.” What do those words mean to multitudes, perhaps the majority, who use them? Something vague, indefinite, unreal—a fancy, or a nonentity—a sort of lunar world to speculate about, without a hope or wish to make it the motive or end of a single effort!

The bond of our common humanity is an inestimable blessing. To the least of us, *mankind*, as a whole, is something. Our merchants and our travellers bring us home accounts of its various races, and in all, however debased and brutalized, we can trace the same great features, and own a common relationship to the first father from whom, with the gift of speech, we have all received the seed of every social blessing and intellectual attainment. Men run to and fro, and knowledge is increased. Arts and sciences are spread, developed, interchanged. The wants of one portion of the great family beget industry and

ingenuity in another : the superfluities of one flow over on the rest ; the very disadvantages of many redound to the common good elsewhere. But what would become of humanity, but for commerce and for travel ? Each several stock, sinking down on its own resources, would grow selfish, sensual, stupid. No more advancement ! no more acquisition ! no more life ! One dead level in each little section, and every where self-devouring vanity undermining it, and preparing a still lower fall. How can it be otherwise ? or rather, *how much more* must the same effects result—when the members of the Catholic Church of Christ forget their common bond, and isolate themselves, each little branch in its own domains ? What is true of the smallest community, is equally true of the whole great body on earth, that holds to the Head in Heaven—the life that is in each member is fed by the free circulation of the vital juice through all. Stop that, and the useless member rots, a burthen and a nuisance to the body of which it ought to be an instrument and ornament. Check it, and in proportion to the degree of stoppage, the palsied limbs hang inert and useless on the cumbered trunk. Why is it that the Church has ceased for ages, to present to the world the imposing front with which she once commanded its awe and admiration ? Why do her children learn the language of her enemies, and oppressors, and conceal with shame the lineaments that mark them out as the followers of Him whom the world hated, and who has told us that the world will hate *those who are His*, as it hated Him ? Why is every other interest held *among Christians* to be paramount to the interests of the soul—every other claim and occupation more worthy of diligence, and energy, and zeal than those which have eternity for their end ? It was not always so. Even in times on which with reason, we look back in mingled pity and contempt, as times of confusion, ignorance, and misrule—even then, there was a healthier state of feeling and opinion in this respect. They knew less—far less, than we do, of the meaning of the precious truths which they ignorantly professed, yet their profession, imperfect as it was, had a frankness, an honest simplicity, a stamp of reality, about it, that ours has lost. It was ever thus—there *was a reality* in their position as members of the visible body of Christ, that we are in great measure content to lack. They were perhaps more sensuous even than ourselves. But when will mortal man be other than a creature guided by his senses ! The advantage on their side was, that their profession was a *sensible* reality. They saw, and heard, and felt, that there was a body even on earth, greater, wider in extent, more fertile in resources, more powerful in control of mind, man's nobler part, than any or all earthly powers—even the Catholic Church of Christ, spread abroad, but not scattered ; distributed through many states and climes, but not divided ; assuming many and various outward forms. but animated by one

spirit, actuated by one principle of vitality, joined in one visible and cognizable bond of unity. We, on the other hand, talk of such a body, in our creeds, and speculate about it in day-dreams, but we behold it not. To us, there is nothing greater than the civil commonwealth. An emanation of the people's breath, that is, a creation of our own, is the highest of all sensible realities. The strongest claim, the most binding obligation, of which sense takes cognizance, is political citizenship. To that, our Churchmanship, as a reality of life, is wholly, and almost immeasurably subordinate. By the bond of baptism we regard ourselves as linked into a little band, a scattered handful strown thinly among the millions that populate our wide spread territories. Now I am far from thinking that faith, true, lively faith, *can* not, or *does* not, make profit of this, as of every other trial. But it *is* a trial, still; and a trial almost of our own making. Be faith as lively as it will, *sense* still holds its sway, and where God has provided means to make it a helper instead of a drawback to our faith, it is at our own peril if we leave them in abeyance. Such means He *has* provided, in the constitution of His Church. From one root, even from our Lord's own powerful word, "As my Father sent me, so send I you," He has caused to spring a progeny that is older in lineage and descent, more direct and demonstrable in succession, and incomparably wider in extent of spread, than any human government that ever yet existed. Wherever a rightfully ordained bishop can be found, there is a direct descendant of the twelve whom our Lord chose to represent Himself, the one great apostle of the Father, and to bear his name and authority through every age, to every clime. Wherever the sun shines on earth their sway has been extended. Dynasties have risen and sunk in darkness, while their long-extended line has gone on, in unbroken self-perpetuation. Wave after wave of barbarism and devastation has rolled over East and West, and swept away learning, wealth, arts and civilization, but has broken in powerless ragings upon the rock of the Church's polity. Empires which are even yet the worlds wonder—Nineveh, and Babylon, and the Medo-Persian throne, and the iron sway of Rome—were each of less duration and of less extent, than this dynasty of the Galilean fishermen has proved. Even now, in what remotest nook of earth, is it not self-propagated? Australasia, an empire but of yesterday, and Hindostan, with its seemingly eternal temples and changeless institutions, equally witness the presence and the triumphs of successors of the Apostles bearing into the desert and to the crowded Bazaar, the same pure form of doctrine and worship that we profess. The Andez and the Himalaya, old Atlas and Caucasus, the Nile, and the Indus, and the Amazon, have been crossed by Bishops of the Church of Christ, in prosecution of their Master's conquests. Among us, the Episcopacy is now flourishing in all the greenness of youth, while in the East it still reigns; though in the second childhood of old age, it needs

and wants the reviving breath of that Spirit which erst made, in the Valley of Vision, the dry bones live.

But who realizes this truth in its just magnitude? Isolated in little and often hostile clusters, the bishops of the one Church Catholic are known only as officers of their distinct communions, many almost as the winds of heaven or the climes they blow upon. Greek, Syrian, Coptic, Abyssinian, Jacobite, Nestorian, Armenian, Chaldean, Roman, Swedish, English, Anglo-Indian and Anglo-American—inharmonious in feeling and in conduct as in name, they fritter away their strength, and rob men of the reality of their *unity*. Yet *they are one*—as a tree is one, with its thousands of leaves of divers magnitudes and colors, and many branches, some crooked and some dead, yet all parts of the same one tree, and all, as parts of it, still one with each other. The original mission, as in the tree the sap-vessel from the root, is still propagated in the various branches, and though in some little or no vital juice may flow, connects them with the fountain, and makes them *one in Him*.

ONE IN HIM! *There* is the life and power of the truth which I rejoice that we are beginning in some faint degree to realize. One in Him, our invisible and ascended Head! His word made us one. His word, whether we will or no, still keeps us one. Wheresoever those whom He sends have been received, there has he been received. "He that receiveth you, receiveth me, and he that receiveth me, receiveth Him that sent me." What though His gracious presence be in too many cases unperceived, and its attendant blessings unappropriated! Is it not so, sir, among *us*, with all our advantages, too often to leave room for doubt or surprise that it should be so elsewhere, where all things seem to be against the operation of His appointed means and ordinances? Yes! though we see Him not, we know that where He has sent his messengers before His face, He has directed His own path of mercy, though man's unbelief and sin may have buried it in cold formality or the wild extravagance of superstition.

Let us go, then, to seek Him and point Him out to those among the walks concealed. *Their* loss is *ours*; for while they make no returns of love and zeal to the common stock, we suffer by its want. Our faith dwindles by their ignorance and deadness. The props of our common home and shelter rot and fall away by their negligence and corruption.

And what is worst of all, there is in the household of faith itself an influence at work, deadly in its operation and tremendous in its power, from which they and we alike are suffering and must suffer more, if we continue thus isolated and mutually indifferent to the common welfare. The detestable tyranny of Rome seeks to swallow up them and us. In its efforts to lord it over God's heritage, that degenerate and almost apostate Church has ever aimed to complete the subjugation of the West by means of the conquest of the East. As yet, thank God, she has been most signally baffled in all her attempts—at one time by

wily negotiation, at another by unrighteous violence, at a third by cat-like stealthy approaches to a sleeping victim—to seize on the sceptre of the Oriental Churches. But, baffled as she has been, she is as unwearied and vigilant and active at this moment as at any period of her former history, in the prosecution of her nefarious design. In the very spirit of the Pharisees of old, her agents compass sea and land to make one proselyte, and thus add one more to her fallacious pretences in support of her lying and preposterous claims to be that *Catholic* Church of which she is but a schismatic and corrupted member. Even now she is exulting in the prospect of numbering among her conquests the 60,000 souls who, under their simple-hearted but ignorant bishops, constitute the poor remnant of a Church that once gloried in her Ephraim and her Theodoret, her Philoxenus and her Jacob Nisibenus. Poor and oppressed, they feel the need of fraternal sympathy, the more that while, in their venerable translation of the Sacred Scriptures, the oldest and one of the best existing, and in their liturgies that have passed unscathed through the vicissitudes of more than a 1000 years, they have the Truth and hold it, they know it not as the truth in Jesus, able to make them wise unto salvation, and strong unto victory, over every thing that can oppose or try them. But Rome insidiously offers them her protection, and conceals the worst feature of the slavery which is to be its condition—Can we wonder that they accept it, left alone as they are in their ignorance and misery? If they are deprived of their remaining treasures, the free use of the pure word of God and an uncorrupted form of worship, and *Rome* is enriched with one more instrument with which to deceive the unwary among ourselves into an admission of her claim to be the mother and mistress of churches,—while we as indifferent spectators look on the iniquitous transaction—will the Lord who bought them and us to be His own peculiar people, trophies of his own untarnished glory—not require it at our hands?

But if, instead, we act the part of brethren, and offer friendly counsel and cheering aid to the feeble and fainting Churches of the East, in faith that He who is our common Head will bless the effort, inadequate as it may be, to their safety and our reward, what a prospect then opens out before us? It is impossible to estimate the probable results of a successful effort to revive the catholicity of the Church by fraternal intercourse between the old, unsubjugated branches in the East, and the reformed, protesting branches in the West. The death-wound of the Roman usurpation must be a sure consequence. Many of the European Churches are in too unwilling bondage now, to remain longer the sworn thralls of the Italian bishop, were the unity and catholicity of the Church against which he has rebelled, once more exhibited in a visible consociation of its scattered members. Humanly speaking, there is no insuperable obstacle to such an exhibition, the preliminary steps once taken: and on the face of the earth

there is not at this moment a Church so free to take those steps, so able to do it without suspicion of interest or guile, so devoid of every thing in the form of old-established prejudice or external secular connexion to hinder the prosecution of the work once undertaken, as our own. The question is only, Dare we? Have we faith?

Then to the East (yes, and to the South and to the North, for Abyssinia in the heart of Africa, and all the mighty realms of Russia must feel the influence of the awaking of the East) what could such a result be but life from the dead? There are indications, many and frequent, of returning animation in what was once the cradle of our race, and again the nursery of our infant faith. Let but the suspended circulation of love and zeal once more percolate those long-deserted channels and it will live outright. Let brother but be aroused to look on brother, and trace the lineaments of the common Parent, and leap upon his neck in the transports of recovered kindred, and the Christian family, at one within itself, will go forth irresistible to battle for the Lord. Then shall Moslemism, now tottering to its fall, rush down in ruins. Then shall the cold lethargy of Buddhism give up its borrowed garb of semi-christian forms and ordinances, and gasp its last. Then shall the Church of the East once more, as it did 1000 years ago, direct its stately march over the wide regions of impenetrable China, and with claims of kindred, and the familiar face of an old associate, subjugate the enmity of its millions to the life-giving mystery of Redemption.

But in the midst of these glorious visions I hear a voice—shrill, clamorous, incessant—"But all this costs *money*! and who knows whether the money will be well-spent? There are *objections* to the undertaking!"

I grant there are objections, brother. Was there ever a noble work to which there were *no* objections? ever an enterprise blessed and fruitful beyond the ordinary wont, to which the many who live by sight and not by faith were not incredulously disinclined? How many objections had the discoverer of this new world to overcome, before he could persuade a timid handful of unbelieving followers to accompany him across the wreckless ocean!

Faith lives by objections. What made Abram the "father of the faithful," but the objections, reasonable and strong, to such a course as that by which he went out not knowing whither he went?

But what *are* the objections to a Mission to the East? None deny that it is an effort for Christ's sake to do good to those who are called by His name. Is it not His command to "do good especially to them who are of the household of faith?" "Yes," it is replied, "but in the attempt we shall encroach upon their rights and responsibilities. It will be an intrusion on their jurisdiction." Even in *theory*, this objection is absurd. It is like catching at the arm of one about to plunge to save a drowning

brother with the expostulation "he may not be willing to take your hand!" Did Athanasius listen to such objections, when, through almost half a century, as the instrument of God for the preservation of the Catholic faith in the blessed Trinity, he struggled against the unholy league of the civil power and apostate bishops—often wandering in disguise and administering the sacraments and ordaining pastors over the oppressed and scattered faithful? But in *fact*, the objection *is not true*. Experience has confuted it already. Jealousies, which existed not without sufficient reason, have been magnified into insuperable barriers; and I am afraid they have been fomented. But approach them in the proper way, and they will be found to vanish. Why do I say *will be*? they *have been*. Ours is no rash adventure, made in blind zeal, ignorant, and without forethought. The ground on which we are to tread, has been sounded with due caution. We *know* the disposition of our needy brethren. They are sensible of their need. They claim kindred with us. They gladly stretch out the hand to receive the proffered aid. They call on us, to help them.

Their timidity retreats into its strong-hold—*prior* and *paramount obligation*. "They are far away. They are few. There are others so much more able to give them aid! We have more than we can do at home. How dare we neglect it, to run to the ends of the earth, on errands of our own choosing?" This is *specious* reasoning, but it is poor, and low, and false. It is the bantling of unbelief, dressed in an angel's garb. Listen to it, and your sympathies contract, and go on contracting, until they centre in that narrow, unblessed circle of the individual's little, short-lived self. By its rule, the poor who bear another name shall starve, until I shall have hoarded enough to secure all my kindred against the possibility of want. Fire, pestilence, or famine, may desolate a sister city; it can have no claim on us, until every pauper in our own shall have been made independent. I must not pay the schooling of some widow's child in a distant village, because my next door neighbor's does not know how to read! Away with such paltry sophistry! It fails in application to the commonest concerns of life. How immeasurably short must it fall of reaching the Christian's obligations in behalf of the mystical body of his Redeemer, Lord of the whole earth, and near alike to every one of those whom even a heathen poet knew to be his offspring.

But this is *not* a case of outcast prodigals, claiming compassion for a common Father's sake, near to us only as every living soul of man is near, dear only as every purchase of a drop of the Redeemer's blood is precious. They are *far away*, indeed, to whom we are sending help and comfort. Is *that* the plea against the deed? *Who makes it*? A *Christian*? Does he measure proximity by miles of sea and land, in a question of spiritual claim? *Where, then, is his Redeemer*? Surely we, who are one with Christ, cannot be far from any who are one,

with us in Him? It is forgetfulness of this, that allows geography to apply its measures to Christian love, and represent the degraded, persecuted follower of Jesus in the Mesopotamian hills as farther off than the woodsman of our own Alleghanies. The baptismal bond knows no such law of extension or contraction. Faith sees it, firm and bright, binding close in common interests and common aims, under a common Lord, with a common home, those whom seas sever and worldly interests divide.

"But they are few!" Admit they were, they were the more helpless. Is the boat's crew in the wide ocean to be left to drift, because there are but half a dozen fellow beings at the mercy of the pitiless storm? One soul is a world's ransom; and all that will be saved are few, as He has told us, who died for them. Did He think it much to take our nature, and in the form of a servant humble himself to death, even the death of the cross, because He knew that they are but few, who will accept the offered mercy, and come to Him and live? Out upon arithmetical computation of redeeming love, and the love of the redeemed! All we have and are, is little enough to pay for one of the little flock of Christ—little enough to lay upon the altar of the Saviour's love as a thank-offering, for one brother redeemed from sin and Satan!—for one soul ready to perish, strengthened by the cordial of fraternal love and consolation! It is this making merchandise of souls, sir, that degrades and deadens the missionary work of our days. God will not accept nor bless our pretended gifts, while we stand haggling with Him, for the amount of efficiency they are to have. His glory is the end, His grace the motive, His will the law. What matters it to us, whether in ten, or ten millions, His glory is to be displayed, His grace poured out, His will accomplished? Has God made us his stewards to dispense *salvation*? or His servants to spread abroad the *means*? Assuredly, His *instruments*, not controllers, of His grace!

Abroad then, to the work! at home, and at the farthest Indies; to the baptized infidel, and to the teachable, but degraded Eastern brother; to the handful of Christians in the hills, or to the thousands of Moslem in the fertile plains; to the poor abused and hunted son of our own forests, or to the slave who toils in our plantations, or to the benighted Fetish worshipper of Africa—what matters it? Let the light shine forth! He who gave it, will use it, and turn it to account.

But if we *dared* to compute in such a work, how *could* we? It is not for to-day and to-morrow, for us and our sons merely, but *for all eternity*, that we are to calculate. Our pebble is to be thrown into a shoreless lake, where the circle it produces may go on widening for ever. Suppose our mission turns *but one solitary soul* from darkness into light—who will venture to affirm that *that* shall not be the seed from which fruit incalculable shall spring, against the day of the Lord's account? Who, that saw the young man standing by the martyr Stephen, watch-

ing the witness' clothes, would have prognosticated the results of his conversion to the Church of God? Will your missionary-arithmetician dare to assert that God's measure-house of grace is empty, that he can work no more miracles of mercy, to raise up some Paul to replace on its candlestick the fallen and almost extinguished light of the desolate and destitute, but still noble East? And oh the blessedness! if at that day, when crowds at the Lord's right hand should form the crown of his rejoicing, it should be our lot to say, "*He* is the pledge of our faith and love to our Redeemer. In him, we repaid the debt of life we owed. Our brotherly intercession raised him up, to be the Lord's instrument of revival to his brethren. *His* thousands are *our* converts. The long line of churches sprung from him is *our* spiritual offspring."

"But why should *we* cumber ourselves with overmuch work? Are not others better able, and more near?"

If they are, *do they set about it?* What is it to us, whose barns are bursting with abundance, if we let our brother starve while we have a morsel to divide? When they took up twelve baskets full of fragments, how many were the loaves and fishes? Why were not the multitude sent into the neighboring villages, where were victuals enough, that they might buy? He who commanded his disciples to distribute of their penury, and made that penury abundance for the needy multitudes, and left the distributors more than they had given of their own, taught *us*, in them, to give freely what we have received freely, relying on His power to make our scanty store sufficient. Is He *really* farther from us now, than then from his chosen twelve? The Searcher of hearts—is He less *willing* or less *able*, than he was then, to requite our faith and love shown to the needy for His name's sake?

"But while we are poor and weak, there are others rich and strong." What then? Would we stand by, and see another drown, because on the opposite bank of the stream and nearer by, there stood a stronger man, who either could not or would not plunge in to help? *It is not true*, all circumstances taken into consideration, that any are so well able to afford help to the Eastern churches as we of the isolated western world, moving free in blessed independence of secular aims and interests, and the soul-withering thralldom of cold-hearted, crooked policy of state. But I will not descend from the high ground of duty, to battle in the swamps of expedience. Is the work *done?* is the only question preliminary to the attempt to do it. If she who once reigned Empress of the East, now sits solitary and spiritless, suffering her children to perish in ignorance and superstition, and none whispers in her ear the Master's soul-stirring message of peace and joy, let others answer for their miserable unkindness if they can! We know that there is gladness and strength in store for her, and the knowledge should be as a fire in our bones until it has been communicated and has wrought on her to arise and clothe herself again in her beautiful

garments, and go forth with her children to meet the Bridegroom. In worldly matters, what do we think of those who stand muttering that it is another's turn, when danger is to be met, or effort made—who plead that their hands are full, when there is an arduous but a noble work to be undertaken? Are Christian love and faith and zeal to take lower ground than worldly honor? Shall the Church begin to reckon her monies, and count her outlays, and estimate her probable demands, and look round for a richer neighbor, or one more at leisure, when the proposition is to go to the rescue of a sister—nay a venerated *parent-church*? Who is debtor to the East, if we are not? We who trace up to her the blessed boon of apostolic grace, derived in long succession through Britain and Gaul, and the martyrs of the Rhone, from the apostle John! Whose hearts should leap with eagerness to raise her from her degradation, if not ours—ours, which have been drawn close to her in worship by the use of forms of praise and prayer, even nearer to her time-honored services than those of our immediate trans-Atlantic parent?

The poet who two hundred years ago sang, in terms almost prophetic, the westward passage of the Church from Europe to America, wound up his strain with the further prophecy.

Thus do both lights, as well in Church as sun,
Light one another, and together run:
And as the sun still goes both West and East,
So also doth the Church, by going West,
Still Eastward go: and thus it draws more near,
To time and place where judgment shall appear.
How dear to me, O God, thy counsels are!
Who may with thee compare?

I hope, and trust, and *believe*, in Him who prompted and will bless the humble and unhesitating faith of those who think nothing too hard for Him, that our enterprise, Mr. Chairman, is the first step toward the accomplishment of that prediction of the *Westward progress* of the Church in purity, and catholicity, and freedom, and the vigor of renewed youth from our ocean-severed shores to the plains of Asia whence she began her wondrous race. Then shall the bride, the Lamb's wife, go forth in beauty, and the nations of them that are saved, walk with her, rejoicing in her light, and the kings of the earth bring their glory and honor unto her, and the glory of God lighten upon her, and the Lamb be her everlasting light.

INTELLIGENCE.

ANNUAL MEETING OF THE BOARD OF MISSIONS. The Annual Meeting of the Board will be held, in this city, in St. John's Chapel, on the 17th instant, at 5, P. M.

The Annual Sermon before the Board will be preached the same evening in St. Bartholomew's Church; Divine service to commence at half past seven o'clock. A collection will be made, to be divided equally between the two Departments.

A missionary meeting will be held in the same church, in the evening of the 18th instant, at half past 7 o'clock ; when several addresses will be made. The collection to be made will be equally divided, as above.

MISSIONARY NOTICES. (DOMESTIC.) The Rev. J. A. Wilson has been recognized as a missionary in Michigan, and assigned to Pontiac. Ypsilanti, Pontiac, and Kalamazoo, Mich., have been recognized as stations, and Adrian and Edwardsburg discontinued.

The Rev. James Young has resigned the station at Quincy, Ill.

The Rev. J. J. Scott has been recognized as the missionary at Livingston and the Fork, Alabama.

The Rev. David Brown has been appointed missionary at Jacksonville, Florida.

FAREWELL MISSIONARY MEETING. The Missionary Meeting appointed by the Foreign Committee, on the departure of the Rev. Horatio Southgate for Constantinople and Mesopotamia, was held on Sunday evening, May 17, 1840, at St. Bartholomew's Church in the city of New-York. A crowded audience manifested a deep interest through the services, which continued for two hours. In the absence of the Bishop of the Diocese, the Rev. James Milnor, D. D., presided.

After singing a part of the 102d Hymn, prayers were read by the Chairman. He then stated the object of the meeting, and mentioned that application having been made by the Foreign Committee through their Rt. Rev. Chairman, to the Senior Bishop of the Church, he had promised to furnish a general letter of introduction with instructions for the use of the Rev. Dr. Robertson and the Rev. Mr. Southgate.

The instructions of the Foreign Committee to the missionary were then read by the Secretary and General Agent. (See page 176.)

The audience was then addressed by the missionary, who clearly stated the peculiar objects of this mission, and the proposed means of attaining them. The substance of this statement is necessarily deferred to a future number, owing to the early departure of Mr. S., who embarked for Europe on the 22d May.

The Rev. Dr. Whittingham then delivered an address on the unity of the Church Catholic, and refuting the common objections against missions abroad. We are happy in being able to give this address in full. (See page 180.) A few impressive remarks from the Rev. Mr. Haight, with a part of the 107th Hymn, and a collect and a benediction from the Rev. Dr. Milnor, closed the services of an evening, long to live in the memory of those present.

THE TOUR OF THE REV. MR. SOUTHGATE is now before the public, and is commended to the general reader, and especially to

the friends of missions, as a work of much interest and accuracy. The two volumes contain 712 pages. A valuable map, five copper-plate views, and as many other engravings enrich the volumes. Mr. Southgate receives no compensation for this publication, having given to the cause of missions the entire proceeds of the present and of any future editions of his work.

ENCOURAGING EFFORT.—We call the attention of our readers to the noble effort made by Grace Church, Philadelphia, to sustain the Missions of the Church. It will be recollected that the pledge now given is for the same amount which that congregation sent to the two Committees last year. Were the friends of the Redeemer to act under the same conviction which has led this congregation to adopt such a measure in a season of such general pecuniary distress, there could be no fear that the operations of Christian benevolence would suffer for want of proper support. It cannot be that an example, so free and generous, shall be lost. We trust that spiritual blessings yet more abundant, shall be returned into the bosom of that flock which has made this effort, by Him whose precious gospel they seek to extend in the fulness of its grace.

Philadelphia, May 5, 1840.

Rev. and Dear Brethren :—It affords me pleasure, to inform you that the congregation committed to my pastoral oversight continue to take a lively interest in the missionary efforts of our beloved Zion. We feel deep regret that you should experience any lack of faithful self-denying men, or of pecuniary means to support such men, in a cause so dear to the Christian—so important to the Church, and so truly serviceable to the world, as is that which you have in charge.

In common with other cities, and other congregations we have felt the pressure of the times, but under the conviction that the cause of the Redeemer is not the place where retrenchment ought to begin, and much less that to which it should be confined, we have felt it both a duty and a privilege to continue our efforts to aid you in the blessed work of sending the Gospel to the perishing millions of our fellow men. May the Spirit of God bless your labors at home and abroad and give you tokens of special kindness and regard. The following resolution, adopted at a meeting of the Executive Committee of the Male Society of Grace Church, on the 29th ult., will convey our pledge for the coming year.

“Resolved, That the President be authorized to notify the Secretaries of the Domestic and Foreign Missionary Committees of the Board of Missions, of the resolution* adopted at the

* Resolved, That the Male Society of Grace Church for the Promotion of Christianity hereby agrees to raise, during the ensuing year, the sum of six thousand dollars, provided individual pledges are obtained to that amount; five thousand dollars of which shall be appropriated to the renewal of its obligation of last year to the Domestic and Foreign Missionary Society, and the remainder to Diocesan and other institutions usually aided by it.


Anniversary of the Society, and pledging \$5,000 to be paid during the ensuing twelve months, in quarterly payments, to be equally divided between the two Departments."

The first quarterly payment, if I mistake not, will be paid about the first of July.

With kind regards, I remain your affectionate brother,
W. SUDDARDS, *Rector of Grace Church.*

Rev. JAMES D. CARDER, and

Rev. JNO. A. VAUGHAN.

 To DOMESTIC MISSIONARIES. It is particularly desired that all the missionaries of the Domestic Department will keep the Domestic Secretary advised of the *mode* by which packages may be forwarded to them, and of the names of the persons to whose care they are to be addressed.

Mr. G. T. Fox, of the firm of Sands, Fox & Co., has been elected acting Treasurer of the Foreign Committee, during the absence of Mr. Aldis, soon to embark for England. All communications for this Department may be addressed to Mr. Fox, at the Mission rooms, 281 Broadway.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

Contributions received by the Treasurer of the Committee for Domestic Missions, from the 15th of April to the 15th of May, 1840.

DIOCESE OF NEW-HAMPSHIRE.		
Drewsville, St. Peter's Church, for Bp. Chase,	-	10 00— 10 00
DIOCESE OF MASSACHUSETTES.		
Boston, St. Paul's Church, Missionary Association,	-	39 32— 39 32
DIOCESE OF VERMONT.		
Rutland, Trinity Church,	-	5 00— 5 00
DIOCESE OF RHODE-ISLAND.		
Newport, Trinity Church, Missionary Society,	-	41 00— 41 00
DIOCESE OF CONNECTICUT.		
Bethlem, Christ Church, half,	-	5 28
Brooklyn, Trinity Church, collection, \$20; gift of ladies, \$37,	-	57 00
Northfield, Trinity Church, half,	-	18 25
Plymouth, St. Matthew's Church, collection,	-	14 00— 94 53
DIOCESE OF NEW-YORK.		
Athens, Trinity Church, monthly offerings,	-	20 00
Butternuts, Zion Church, Amos Palmer, Esq., half,	-	10 00
Flushing, St. George's Ch., left by a deceased young lady, (part,)	-	30 00
Lansingburgh, Trinity Church,	-	10 00
New-York, Ascension Church, half of collection,	-	164 75
" " St. Thomas Church, collection,	-	189 45
" " Trinity Church, J. D. Wolfe, Esq.,	-	150 00
Newtown, St. James Church, monthly offerings,	-	10 00
Poughkeepsie, St. Paul's Church,	-	8 00
Troy, St. Paul's Church, part of collection, (for Bp. Chase, \$120,)	-	429 00
Young Men's Aux. Ed. & Miss. Soc.; for Oneida Indians, \$62 50;	-	
for Tennessee, \$62 50; for Missouri, \$62 50,	-	187 50
Individuals; from S. S., \$25; fam. mite box, \$4 40; Mrs. T. C., \$5;	-	34 40—1243 10

DIOCESE OF WESTERN NEW-YORK.	
Bainbridge, St. Peter's Church,	5 00
Buffalo, Trinity Church,	10 00
Cazenovia, Madison Co., Wm. K. Lothrop, Esq.,	5 00
Harpersville, St. Luke's Church,	5 00
Lockport, Grace Church,	5 00
Manlius, Christ Church,	10 00
Mount Morris, St. John's Church,	3 00
New-Hartford, St. Stephen's Church,	2 52
Richmond, St. Paul's Church,	1 00
Utica, Grace Church,	6 00
Weathersfield, St. Clement's Ch., H. Hollister,	5 00— 57 52
DIOCESE OF PENNSYLVANIA.	
Bristol, St. James' Church, S. S. Missionary Society,	5 00
Individual, a friend,	1 00— 6 00
DIOCESE OF DELAWARE.	
Smyrna, St. Peter's Church,	4 19
Middletown, St. Ann's Church, \$3 75; a friend, \$12 50,	16 25— 20 44
DIOCESE OF VIRGINIA.	
Elizabeth City Co., Old Point, Centurion Church, collection,	8 00
Norfolk Co., Norfolk, Christ Church, part of Easter offerings, for Jubilee College, \$44 50; for Indian Missions, \$5 50; for Bp. Polk's Mission, \$20; for Bp. Kemper's Mission, \$30,	100 00—108 00
DIOCESE OF NORTH CAROLINA.	
Hillsborough, St. Matthew's Church,	3 00— 3 00
DIOCESE OF SOUTH CAROLINA.	
Charleston, St. Andrew's Church, offerings,	18 00
" St. Michael's Church, Ladies' Sewing Society,	100 00
" St. Peter's Church, for Raymond, Miss.,	6 00
" St. Philip's Church, (for Indian Mission, \$2;)	302 00
" Monthly Missionary Lecture,	9 57
Pendleton, St. Paul's Church, Ladies' Miss. Asso. \$65; monthly collections, \$86,	151 00
Prince William's Parish, Rev. B. C. Webb,	5 00
Wilton, Christ Ch., from B. T., \$15; "W. N.," \$2 50; "A. S.," \$1; L. W. S., \$7 50,	26 00—617 57
DIOCESE OF ALABAMA.	
Mobile, Christ Ch., Soc. for the Promotion of Christianity,	250 00—250 00
MISSOURI.	
St. Louis, Christ Church, collection,	103 00—103 00
WISCONSIN.	
Green Bay, Miss Senah Crawford, \$5; Miss Susan Crawford, \$5,	10 00— 10 00
Total,	\$2608 48
Total acknowledgments since June 15, 1839, (eleven months),	\$18,597 69.
Total payments since same date,	29,208 56.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following donations from 15th of April to 15th of May, 1840.

VERMONT.	
Arlington, St. James Church, Easter collections,	\$23 36— 23 36
MASSACHUSETTS.	
Boston, Grace Church, Parochial Miss. Association,	100 00
St. Paul's Ch., Miss. Association, \$356 11; from do. for China, \$2 25,	358 36
From a lady, for Africa,	10 00
New-Bedford, Grace Church, Ladies' Association,	50 00
Pittsfield, St. Stephen's Church, Sunday offerings, (one half,)	34 00—553 36
RHODE-ISLAND.	
Bristol, St. Michael's Ch., S. school children and teachers, for education of boy at African Missions, \$10; Monthly Concert, \$10; W. P. Monroe, \$5; Martha Cogswell, \$2; L. S. French,	

\$2; Eliza Bourne, \$1; Betsey Bourne, \$1; a family, \$1; infant school, \$1,	33 00	
Warren, St. Mark's Church, for African Mission,	5 00—	38 00
CONNECTICUT.		
Bethlem, Christ Church, (one half,)	5 28	
New-Haven, a friend to missions,	5 00	
Northfield, Trinity Church, (one half,)	18 25	
Plymouth, St. Peter's Church,	36 12—	64 65
NEW-YORK.		
Butternuts, Zion Church, Amos Palmer, Esq., annual, (one half,)	10 00	
Cazenovia, from W. K. Lothrop,	5 00	
Flushing, St. George's Ch., left by a young lady, lately dec.,	20 00	
Hempstead, St. George's Ch., part offerings,	4 04	
Le Roy, St. Mark's Ch., S. School,	10 00	
Lockport, Grace Ch.,	5 00	
Mt. Morris, St. John's Ch.,	6 00	
New Hartford, St. Stephen's Ch., Female Miss. Association,	4 00	
Newtown, St. James' Ch., monthly offerings,	20 00	
New-York, Ascension Ch., Miss. Association, colls. (one half,)	164 75	
“ St. Bartholomew's Ch., a young lady, for Constantinople,	2 00	
“ St. Mark's Ch., in the Bowery, Easter collections,	205 00	
“ Young Men's Aux. Ed. and Miss. Soc. for Africa, \$125; a young lady, an Episcopalian, for Constantinople, \$5; a female communicant, Easter offering, \$1; S. S., \$25; T. C., 30; Thos. Otis, Esq., \$50,	236 00	
Poughkeepsie, St. Paul's Ch., for Greece,	3 25	
Troy, St. Paul's Ch., Easter collections, in part,	161 00	
Utica, Grace Ch.,	50	
Williamsburg, St. Mark's Ch.,	2 00—	858 54
NEW-JERSEY.		
Elizabethtown, St. John's Ch., E. Seaman, ann. subscription,	2 00	
Newark, Trinity Ch., a lady, for Mesopotamia,	5 00	
J. W. H. for Africa, (one third,)	8 33—	15 33
PENNSYLVANIA.		
Philadelphia, St. Andrew's Ch., a friend to missions for Rev. C. S. Ives' Ch., in Texas, \$10; general, (one half,) \$1,	11 00	
St. Paul's Ch., Female S. School, for education of James May at African Mission,	100 00	
Grace Ch., a member, for Greek Mission,	1 00	
Pittsburgh, St. Andrew's Church,	50 00—	162 00
DELAWARE.		
Middletown, St. Ann's Ch., for Africa, \$6 48; a friend to missions for do., \$12 50,	18 98	
Smymna, St. Peter's Ch.,	2 81—	21 79
VIRGINIA.		
Fredericksburg, from Wm. A. and Lucy Metcalf, for education of Susan Savage, at C. Palmas Mission,	24 00	
Norfolk, Christ Ch., Easter offerings, in part, \$21 05; S. School for education of Thos. L. Robinson, at Africa, 28 95,	50 00	
Old Point, Centurion Ch., collection,	5 00—	79 00
SOUTH CAROLINA.		
Charleston, St. Peter's Ch., annual contrib. for salary of Rev. Dr. Boone, China Mission,	1000 00	
Pendleton, St. Paul's Ch., Ladies' Miss. Assoc.,	65 00	
Prince William Parish, for Africa \$13; Rev. B. C. Webb for support of a boy at C. Palmas, \$15,	28 00	
St. Andrews' Parish, Church offerings,	18 00	
Wilton, Christ Ch., B. Y., \$15; W. N., \$2 50; N. S., \$1; L. W., 7 50,	26 00—	1137 00
GEORGIA.		
Forsyth, Monroe Co., from Mrs. I. I. Ridley, \$5; a friend to missions, \$5,	10 00—	10 00
(Total, from June 15th, 1839, \$18,901 10.)		\$2963 03
The further sum of \$1000 has been received from the Am. Tr. Society, for the publication of religious books and tracts, viz. \$500 for Athens; \$300 for Crete; and \$200 for Constantinople.		